

BISMILLAH ARRAHMAN ARRAHIM

RUQYA MANUAL FOR MAWLANAS

PART I : UNDERSTANDING THE SUBJECT

INTRODUCTION: WHAT IS ROQYA?

Praised be Allah and peace and blessings on his beloved Prophet.

We will get understanding of ruqya in sha Allah through this hadeeth reported by Muslim: when Rasool Allah (s) came to Madina (by hijra), some sahaba came to him and said: “we were doing ruqya before Islam, what do you say about this?” He answered: “recite me your roqyas, there is no wrong in doing ruqya as long as there is no shirk in it” (Muslim).

Ruqya existed before Islam. From all ages people were affected by sorcery and djinns as Allah says: “In the same way, any time a Messenger came to previous people they said: he is a sorcerer or possessed by djinns” (Azzariyat 52), so mankind always knew about sorcery and djinns and they had various ways of treating it and some people had knowledge and experience in that. As sahaba were idol worshippers before Islam so the treatments they used could refer to those idols and various pacts with djinns so they felt their methods could be opposed to Islam. Rasool Allah (s) asked them to recite their roqyas, so ruqya is basically: “treating someone with words”, those words could be Quran, duaa, poetry, any words or shirk; and that is the difference with medicine that does not treat people by reciting something on them. From this hadeeth, ruqya is divided into three parts. First, the shirk ruqya that is forbidden. Second the jahiliyya preislamic ruqya, any methods found to chase djinns and break spells that have no relation with Islam and yet no contradiction with Islam: all that is permissible. Third is the Quran, and progressively in the time of Prophet (s) Quran replaced the ancient roqyas. In one story, sahaba (r) were travelling and met a tribe. The chief was bit by a scorpion and the people asked sahaba if there was a “raqi” amongst them. One of them said yes, he could make ruqya and the others were surprised as they didn’t know he knew ruqya. So he treated him for three days with soorat Fatiha and he was cured and paid them 40 sheep. When they were back to Rasool Allah (s) he asked him: “how did you know it was a ruqya?” He said: “it just came into my mind – or I was an inspiration”. So before that sahaba (r) did not know soorat Fatiha could cure but from then anyone could use it to treat any illness. So this is how ruqya progressively turned into healing by Quran and the preislamic roqyas were forgotten. This shows also that ruqya as well as Quran can be used to treat any kind of illness and not just mystic problems, but the object of this writing is exclusively mystic problems because that’s where many people struggle and suffer for years without any solution and also many fall into shirk knowingly or not knowingly.

I ARE YOU CONCERNED?

How to recognize you have a djinn, sorcery or evil eye problem? How to avoid paranoia and accusing people of harming you whenever you have a problem? Is there a halal and sure method?

Quran gives us four symptoms to recognize mystic problems:

1- Blockages in life: you can't get a job or keep your money, you can't get married or have children, you can't study or pass examinations, whenever people promise to help you they won't fulfill, if you earn money you cannot get any more until it is finished, etc. Blockages are unusual, repeated and systematic at a point it becomes predictable over the years and you can't believe it is independent events or just bad luck, but there is an invisible force stopping your life going further, and that is sorcery: an invisible force stopping your life to go forward. This is what Allah says: "from the evil of those who blow on the knots" (Alfalaq 4): sorcerers attach knots and read satanic things on them to attach your life. That can attach a man's life so he will not get a job or keep any money, it can attach a woman's womb so she will not have any children and it can attach a student's mind so he will not understand anything at school.

2- Unusual health problem: you have repeated or continuous pains or weird diseases that doctors can't understand. They will tell you: we have never seen such illness, your case doesn't much with any known disease, your case is unique. They do examinations and don't find anything. You say you suffer and they say you have absolutely nothing, your body is completely normal, it is your brain making up this illness so you must go to a psychiatric and get tablets to reduce your mental activity. They might see something wrong but can't explain why it is there. Some treatments can reduce the symptoms but they can't solve the problem unless they cut off all the ill part of your body.

The clearest example of this is eaten sorcery. They read satanic incantations on water, put some drops in your food or drink, and when you it it will stick in your stomach or intestines like glue and last for all lifetime. The body feels there is a strange corps and attacks it with digestive acids. It's as if you feel something itching you and you scratch it until it becomes sour, and you continue until it bleeds and you still continue. This is how it makes acidity, diarrhea, bloating, constipation, ulcer, pills, crone disease and even cancer. All these effects are not understood by medicine and different treatments only reduce the symptoms.

Another example is stamped on sorcery: it provokes pains and heaviness in legs, and skin problems like eczema and psoriasis and sometimes cuts in the legs that don't heal and last for years. This often happens when sorcery is poured in front of a house or a business so each time the owner goes in and out he walks on the sorcery. Psoriasis is a type of eczema that has absolutely no explanation in medicine and no cure: it is only due to physical contact with sorcery, mostly walking on it.

The example Quran gives us on unusual health problem is: "Like the one who is shackled by Satan being possessed" (Baqara 275): epilepsy crisis and possession due to djinns and Shaytan.

3- Unusual mental states: anger, hatred, sadness, depression, fear, phobias, unable to concentrate, forgetting a lot, doubts and confusion, hearing voices and seeing things; it can go to madness.

The most common example is: "They learn from them how to separate a man from his wife" (Baqara 102). A lady told me she sees blood in her dreams. I told her that means they did sorcery with her menses blood, and when that is done to a woman, it changes her feelings: when her husband is far, she loves him and misses him, but as soon as he comes, she can't bare him, if he speaks, it makes her nervous, if he touches her she can't bare it. She said that's exactly what is happening to me. I said that's what Allah said: "They learn from them how to separate a man from his wife". Couple was fine, and all of a sudden comes anger and hatred for no reason. Another woman told she has so much arguments and problems with

her husband she wants to divorce. I said: give me just an example of something you disagree about. She thought and thought then said: I can't find an example. How can a lady have so much disagreements and disputes with her husband that she wants to divorce and she can't say a single thing that is wrong with her husband or that they disagree about? That is sorcery acting on your mind like a magnet taking you away from where you want to go, and you don't understand why you feel that way or behave that way.

4- Nightmares: whatever djinn or sorcery that is with you appears naturally in your dreams: when they do sorcery with a lock to block your life, you see people chasing you and never catching you, like something permanently behind you and holding you; when they do knots you see snakes like the sorcerers of Pharaoh turned the ropes and sticks into snakes; when they put sorcery in water so your life goes like water and especially your money as if you take water in your hands and before you can drink it's all gone, so you see water in your dreams; when they put sorcery in a high place like tree or mountain to make you go round and round in your life always coming back to point zero and also to lift your mind over reality so you spend your time wondering, imagining, fearing, doubting and can't have a pragmatic and constructive thinking, you see yourself climbing, flying or falling; when sorcery is put in a graveyard, that attracts you to death so you are exhausted, you wake up tired as if you didn't sleep, you can't enjoy life or think of the future and you see in your dreams people that are dead, or you see live people dead, or you see yourself dead or graves or funerals.

Allah says: "And to remove from you the impurity of Satan" (Anfal 11) talking about the battle of Badr where many Sahaba (r) had wet dreams and djanaba, so Allah informed that those dreams were due to Satan wanting them to have djanaba for the battle, but Allah sent a rain to purify them; so also unusual sexual dreams can be due to djinns and shayateen.

These four symptoms draw a clear boundary between the normal problems of life and those due to sorcery, djinns or evil eye ('ayn or nazar). The common point between these 4 symptoms is that they are abnormal, unexplainable in normal life and cannot be solved with normal means. The advantage of this diagnostic by symptoms is multiple: it is logical and anyone can understand it and do it; it is based on Quran; it does not need any secret or mysterious procedure or help of djinns or anything doubtful.

II TREAT YOURSELF

If you have these symptoms you understand that you are affected by a sorcery, djinn or evil problem; most often someone has done sorcery to block your life and djinns have been sent to do the job. Take a 20 or 25 liter jerry can of water or 18 bottles of 1.5 liter and read on it: Fatiha, Ayat Kursy, Ikhlas, Falaq, Naas, Araaf V117-122, Yunus V81-82 and Ta-Ha V68-70, 11 times each. Once you have read that, that water will remove sihr, djinns and evil eye by Allah's will. You shall drink from it twice a day and bathe every evening with 1.5 liter: fill a bottle or a kettle and empty it on your body after your shower. You can heat it if you wish. You can bathe in the shower but you have to stand in a big basin to collect the water and throw it outside in a clean place such as the garden. Repeat this during 12 consecutive days. Spray your house with that water: roof, ground, walls, doors and windows; if you have a shop, workplace, vehicles or construction that is not working because of sorcery, spray it all it will be removed in sha Allah.

What to understand about this method is that basically the Quran is the remedy as Allah says: “We bring down a Quran which is remedy and a mercy for believers” (Al-Isra 82). But reading Quran on water to drink, bathe and spray the house is much more efficient than simply reading or listening to a tape; the difference is like cooling yourself with a fan and cooling yourself under a shower. So this is why the protections you find in the Sunna consist of reading verses of Quran or duaa or reading in your hands to wipe your body. But when you are affected protections are not sufficient any more and this is when Rasool Allah (s) teaches us to read on water to drink and wash. Furthermore, the verses I mentioned are the fundamental verses of ruqya, but you can add many more verses in hadeeth, manzil, ruqya books or any verses you want, or duaa of prophet (s), or read more than 11 times; the more you read the strength of Quran will increase in the water. So even if your problem is difficult read more and more until the power of Quran will overcome it in sha Allah. The numbers I have given: read 11 times and wash 12 day have nothing miraculous: it is just a quantity that is sufficient for most cases.

When you read on the water also put in front of you a bottle of olive or habba sawda oil or shea butter or any oil suitable for massage. After bathing rub your body with the oil, especially the places you have pains or skin illness or any malfunctioning: as long as the oil is on your skin the Quran will continue to work on you.

If you have those digestive disturbances, buy some sana leaves (100 grams will be enough) - you find them in Islamic or Chinese shops or homeopathic pharmacies – and boil one big spoon of sana leaves with half a liter of coranized water for 10 minutes on light fire then drink it on empty stomach. In sha Allah it will empty everything that’s in your stomach and if you have eaten sorcery it will scrape it out and give you pain as if you are scraping off glue from your skin. If it does give you pain, that confirms you have eaten sorcery, so continue drinking it every morning until it gives you no more pain. When you drink it and get diarrhea without pain you know sorcery is finished from your stomach.

This simple procedure: reading Quran in water to drink, bathe, spray your house and drink sana and in oil to rub your body will remove in sha Allah 60 to 65 of your mystic problems, so don’t minimize it and do it; in many cases you will not need to go to anyone.

III YOU CAN BEAT THE DJINNS

Allah has preferred humans on djinns because Allah says: “I am putting a caleef on earth” (Baqara 30) when djinns were already on earth: so it is the man who is the caleef of Allah and not the djinn. And when Allah created Adam alayhi salam, He asked Iblis to bow to him and did not ask Adam to bow to Iblis. All the prophets Allah has sent were only humans, sent for men and djinns. So we shouldn’t worship djinns, submit to their conditions, seek their protection or help, consider them as powerful or having a great knowledge, fear them or think it will be great to have a khadim djinn; all that is wrong and we will explain in sha Allah that however a djinn attacks you, you can easily beat him and even kill him. Here are 5 ways of beating the djinns.

Most often, djinns attack people in dreams: you see a snake, a dog, a bull, militaries or a monster attacking you. If you remember in your dream to say: “Bismillah! Allahu akbar!” or read Quran, that will stop him and he will run away. So you must catch him first and then read Ayat Kursi until he is dead; if he dies in the dream, he is really dead. One patient told me she saw in her dream a beast like a savage pork attacking people, then it attacked her and she ran away until she was squeezed in a corner. The beast was approaching her and had a knife in its hand and rose its hand to stab her. She was frightened to death and said: “la ilaha illa Allah!” The knife fell of its hand and it started turning into human from its back legs upwards, but before its face changed and she could see who it was, she woke up. This example is to show how easy it is to beat them because it is not a material confrontation but a spiritual one: they do that by the power of Shaytan so as soon as you ask the help of Allah you have won. How to remember in your dream to catch him and read? You must prepare yourself before sleeping. After your regular azkar, 3 qul, ayat kursi etc, read many times: “Aynama takunu ya’ti bikum Allahu jamee’an, inna Allaha ‘ala kulli shay’in qadeer” (Baqara 148) which means: “Wherever you are, Allah will bring you all, for Allah is Almighty”, and ask Allah to bring you your enemies in your dreams and to give you the strength to beat them. Then go to sleep with the anger to catch him as if you are going to hunt him. Repeat this every night until they are all finished. Even if it is someone else having the djinn problem, like your child having nightmares, your wife seeing things bothering her in her dreams, your mother hearing voices confusing her, you can do the zikr yourself and ask Allah to bring his djinn in your dream, and you will kill him and the person will be relieved. And if you see the person making sorcery to you, just kill him in your dream with your bare hands or a knife or by reading Quran, in sha Allah his evil will return against him. You don’t need to accuse anyone or to say who you saw or even to know who it is; just pray Allah to bring him in your dreams and give you the power to beat him.

Some people when sleeping feel crushed and paralyzed: those are also djinns attacking people. If you feel that, what to do? First of all catch him. How? Just close your hands, try to tighten your hands with the intention of holding him. Then you start reading in your mind – just leave your tongue as it is blocked: “Allahu la ilaha illa huwa alhayyu lqayyoom...” until your tongue is released. Then you keep reciting loudly and hold tightly your hands until he is dead. Or maybe he manages to run away; anyway he will not come back.

The third case is when the djinn appears in reality. You cannot see the djinns in their natural shape; it is as if you are asking: what is the shape of a perfume or music: they do not have one, they are defined differently. But it happens that the djinn takes a shape to appear in our lives as snake, dog, cat, bird or human being, as it was the case with Abu Hurayrah, may Allah be pleased with him and other sahaba. So if you see this, a strange human being or animal, scary and seeming mystical, what should you do? You have to know that djinns cannot appear or disappear when you are looking at them: you cannot be watching an empty space and a djinn will appear in front of you. You have to be looking elsewhere, then you look back and suddenly there is a man or an animal, you do not know how it came there. And once they are present, they cannot disappear in front of you: you have to look elsewhere and when you turn back it has disappeared. So if you see this weird thing, mystical, a little scary, and you suspect that it is a djinn or a sorcerer, you must stare at him right in the eyes. From the moment you look at him fixedly, he cannot leave any more, you have caught him just with your eyes. Then you recite Ayat al-Korsi - if you don’t know it, just

recite Fatiha or “Bismillah Arrahman Arrahim” - and if it is a bad djinn or a devil coming to harm you, you will continue until he dies and that’s the end of it.

The fourth way of beating djinns is in possession: some people start screaming, beating, falling and djinns might speak through their mouths. It occurs more often to women because sorcery is mainly a matter of jealousy, harming people without any benefit, and that is mostly amongst women, also because sorcerers use male djinns more than females, and they like women to abuse of them; also because women are more emotional – crying or fearing easily – than men so a djinn in a woman’s body can overtake her easier than a man. So if you see that situation what is to be done? Hold the person, read Ayat Kursi near his ear and hit his neck with the edge of your hand gently as if your hand was a sword and you are cutting his head off. After a few minutes in sha Allah, the djinn will feel his head being cut off and will run away and the person will wake up. Then you tell him: “Now we are going to ask Allah to bring him back so we will finish with him; we are not going to let him play with us, every time he will come and every time he will go” and recite Baqara 148 until he is back. When he is back, the situation has reversed: instead of the djinn possessing the man, it is the man possessing the djinn because we have brought him by the will of Allah and the power of Quran; and this time we will read Ayat Kursi and hit his neck and he cannot escape, until either he dies either he becomes Muslim.

The fifth method is the "mental" one. You will directly speak to the djinn to convince him. For example, in the case of a djinn lover, you will talk to him before going to sleep, even if you do not hear and see him, he hears and sees you, and when we address them, they are compelled to listen. It is like you are praying and people are talking next to you, you are disturbed but you can try to concentrate. But if you are praying and someone starts talking to you: "This is not the right way to pray, your clothes are dirty, etc..." Then you can no longer concentrate and you are forced to listen to him. This is how the djinn are compelled to listen when we speak to them. So you tell him: "Hey you, the djinn who comes into my dreams, come here, I have to talk to you. Marriage between a Djinn and a human being is not possible", and you read Surah 30 verse 21: "*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought*". You repeat it about 30 times, and that will show the djinn that there is no possible marriage between human and djinn and that Allah has created for them males and females so they marry and be happy. Then you say: "Now, if I see you again in my dreams, I will kill you!» And you sleep.

The second example is if you hear noises in the house or on the roof, you will also address them before sleeping. The moment before sleeping is the best one because djinns wake up in the night and sleep in the day, opposite from us. And it is when people go to sleep that they come out in the house to do their living, like rats or insects waiting for people to sleep to come out. So the moment you go to sleep is the best to catch them. So at that time you say: “hey, you djinns doing all these noises in my house, come here I want to speak to you!” Once they are here – yet you don’t see or hear anything – you read a verse of Quran to make them become Muslim. We used to debate with djinns to convince them about Islam until we discovered that Quran affects them directly even if they don’t speak Arabic. Allah mentioned twice in Quran how djinns heard the recitation of Rasool Allah (s) and embraced Islam without any explanation, but it took us years to discover that that was the proper way of converting them. So read: “Inna ddeena ‘inda Allahi ilislam” (Ali Imrane 19) (religion of Allah is Islam) or “Wa ma khalaqtul djinna walinsa illa liya’budoon” (Azzariyat 56) (I only created djinn and man to worship Me) about 30 times and they will all become Muslim in sha Allah.

Then read “Wa khasha’atil aswatu lirrahmani fala tasma’u illa hamsa” (Taha 108) 30 times also and the noises will stop in sha Allah.

The result of these five methods is that we cannot reach djinns in their world, but if they interfere with our world and enable us to feel them with any of our senses or by any way, that allows us to act on them and to beat them; it is only by ignorance that people get dominated by djinns.

IV PROTECT YOURSELVES

To protect yourselves from djinn, sorcery and evil eye, read soorat Ikhlas, Falaq and Naas three times after subh, after maghrib and before sleeping; Ayat Al-Kursi after each prayer and before sleeping; a’uzu bikalimatillahi tammami min sharri ma khalaq, bismillahi ilazi la yadurru ma’a ismihi shay’un fil-ardi wa la fis-sama’i wahuwa ssamee’ al’aleem, three times after subh and maghrib. Say “Bismillah” at five moments: when entering your house, before eating, before removing your clothes, before entering the toilet and before relation with your wife or husband. In each of these situations there are important duaas of Prophet (s) that give a lot of benefit, but even if you don’t know them at least say “Bismillah” and all those living with you teach them to say “Bismillah” in these moments. Also don’t leave in your house a picture or a statue of something alive - human or animal - exhibited because it is an entry to djinns in the house and angels will run away from the house. Even if it is the photos of your parents, your wedding or your children, put them in an album and don’t let them exposed. If it is children’s games like teddy bears or dolls, put blanco or tippex on the eyes to blank them so it will not be an entry for djinns. Also remember Allah in three situations: anger, sadness and fear, because they are moments of weakness of man where djinns can dominate us. In anger say: “A’uzu billahi mina shaytani rajeem”, in sadness say: “Inna lillahi wa inna ilayhi raji’oon”, in fear say: “Allahumma inna naj’aluka fi nuhurihim wa na’uzu bika min shururihim” if it is people, and if you fear animals or unidentified things say: “a’udhu bikalimatillahi ttammami min sharri ma khalaq”. Also say “bismillah” when you cross water, especially dirty water or if you throw something in water, especially hot water if you cooked rice or tea and you throw the boiling water, you must say “bismillah” when you spill it in the sink otherwise you can harm djinns in the drain and they will harm you back and it can be very serious. Now, if you make any sins, all the protections will go: you cannot disobey Allah and expect Allah to protect you; you will rather expect Allah to punish you. For example, Prophet (s) said that if you say: “Bismillah, tawakkaltu ‘ala Allah, wa la hawla wa la quwwata illa billah” when you leave the house, angels will protect you and devils will go away from you. But if you say that then start looking at women, or if a woman says it but does not cover her body as Islam asks, so the angels will leave him and Shayateen will be back with him. So the first and most important of all protections is to leave sins first. In the end, there is nothing you can attach on you or keep with you that will protect you; it is only your deeds and prayers and piety, as said Rasool Allah (s): “Keep Allah (search for his agreement) and He will keep you; keep Allah and you will find Him with you”.

PART II : RUQYA WITHOUT RISK

1) Help without risk

If you practice ruqya on yourself or your close family, there is no risk, because you are already inside the problem so you might as well fight for yourself. If you treat people, their djinns will fight you back, and if they can't attain you because you are protected by taqwa, Quran and azkar, they will search for the weak person in your family to attack him. From time to time, the sorcerers who harmed those people will find out you are breaking their work and they will do sorcery on you and your family to make you stop interfering in their field. All those risks can be handled, but you need to learn how before you start. But there is a way of helping people without risk. The djinns will start harming you back when you read Quran on patients because that burns them. So if you help people suffering from sorcery, djinn and evil eye without reading Quran on them you take no risk.

2) The basic treatment

Instead of reading on the water, you will write Quranic verses to dilute in the water and use to wash, drink and spray house and business and drink sana leaves. The result is exactly the same and this practice is taught by sahabi Abu Qulaba as well as Ibn Abbas, may Allah be pleased with them. In our experience, writing once is equivalent to reading 11 times; we explain that by the fact that writing is solid whereas reading is just vibrations in the air. But one writing can be diluted in up to 30 liters of water whereas reading can be done on up to 250 liters. If the patient is using a jerry can, he will fill it from the tap, dip the paper of Quran inside and leave it. If he is using bottles, he should empty all the bottles, or half of each bottle, in one big container, then dilute the paper inside then return the water into the bottles. In both cases of writing and reading, coranised water should not be mixed with usual water because it will dilute, as if you add water in the milk; especially if you add a large quantity of normal water to a little quantity of coranised water, that will have nearly no effect wallahu a'lam.

You must write with a pure (pak) and edible ink, such as saffron or simply food coloring. Instead of a stick, you can fill the ink in a rechargeable ink pen and write with the pen. When you write Quran for dilution, you don't need to put the points and vowels (harakat) as originally Quran was not written with points and vowels.

To coranise enough water for a treatment write soorat Fatiha, Ayat Kursi, 3 verses of Musa alayhi salam: Aaraf 117-122, Yunus 81-82 and Taha 68-70, and 3 Quls: Ikhlas, Falaq and Nas. That should be diluted in a jerry can of 25 liters of tap water or 18 bottles of 1.5 liter. Now the patient has his water to do the basic treatment as explained above: he will wash for 12 days and drink a bit (2 or 3 glasses) of that water every day. We ask all patients to spray their home with that water two times, to make sure there is no remaining sorcery, djinn or evil eye in the house. If the person has some kind of problem in his business, let him also spray the whole workplace. If it is really big, write an extra paper for the business. If the problem in the business is severe you can ask him to spray many times.

You will also tell the patient to buy sana leaves – unless you keep a quantity yourself to give to patients – and drink until it gives them no pain.

3) The symbolic sorcery

Symbolic sorcery means they take something to identify the person: his photo, hair, clothes, dust of his footsteps, anything he touched, nails, menses blood or sperm; it could also be his name and mother's name; then they use knots or animal parts or doll or pins or impurity or chilly or write things then put it in a graveyard, in water, in a mountain or a tree, in a well, in toilet, in an ant house, etc. And it works as he intends, so those effects will be felt on the person. The treatment of this type of sorcery will be in two steps. First you need to identify this sorcery: you need to know what was done to the patient. We have counted 45 different types of sorcery and the way to recognize them through the symptoms of the patient. Go through the 45 types of sorcery in index 1 so if the patient tells you about a problem you know which symbol or symbols to use. Once he has finished explaining his problems ask these questions: do you have headaches? Heart or chest pains? Stomach pains? Back pains? Ovaries or period pains? If menses are finished ask if they were paining before? Leg pains? Does he dream about: being chased or fighting? Snakes or animals? Water? Climbing, flying or falling? Dead people? Cars or vehicles or travel? Children or babies? Sexual dreams? Blood? Fish? Toilet? Does he feel: angry? Sad? Unable to concentrate, learn or take decisions? Unable to memorize? Is he working? Does he have any problem at work? Does his money get lost or wasted? Is he married? Is the relation good? Is there any sexual problems? Is there anything else he would like to say? These questions cover about 90% of the sorcery, djinn and evil eye problems. Each time the patient would say yes, look for the type of sorcery related to that problem on annex 1 and write it down, except the physical pains that are not related to symbolic sorceries and we will discuss them below in sha Allah.

The second step to remove the symbolic sorcery is to take a particular verse to destroy that sorcery and add it in the water of the patient. The verse can be added by reading it 11 times on the water or writing it once and diluting in the water. As we have already started by writing, we will continue that way in sha Allah. So on the paper where you have written the basic verses to coranise the water of the patient add the verses for each type of symbolic sorcery you have written: they are in annex 2. Either when you are discussing with the patient, write the appropriate verse each time he mentions a symptom related to a certain type of sorcery, or note all the sorceries then prepare the whole paper to give him.

4) What's left

You should prepare coranised incense and oil to give to the patients. After washing, the patient should rub his body with the oil and insist on the places he has pains or skin problems or parts of the body that don't function correctly: the head if he forgets or can't concentrate or has lost his conscious; the ovaries if she can't have children; lower back if the man is sexually weak; any part that is heavy or weak.

There are 4 types of sorcery: eaten sorcery, removed by sana; symbolic, removed by washing with specific verses added to the ruqya verses; sorcery put in the body by a djinn, removed by cupping, oil and washing; stamped or touched sorcery that makes skin problems, removed also by cupping, washing and oil. Cupping needs reading on the patient, so we're not doing it. It also needs a completely different organization with women to do cupping on women. So how to treat the patient without cupping? We will replace it by the oil. But instead of the patient simply rubbing the oil on himself, we will ask him to read soorat Fatiha 11 times while he is rubbing one particular place, that way the impact of Quran via oil will go deep enough in his body to remove that sihr. Anyway, it won't be as efficient as cupping, as one cupping session with ruqya is sufficient to remove the sorcery put in the body in most cases, but by rubbing deeply every night for 12 days we hope the result will be attained.

So as you have to read the ruqya on oil, you can either ask the patient to bring you an oil bottle so you read on it or buy yourself many bottles so you read on them all at once and give one to each patient.

You should also give patients incense to use. The first time we used incense was one of our patients having excessive sexual dreams, and when she used the treatment the sexual dreams were still continuing. So she had the idea of reading ruqya on incense and after washing with the coranised water, she attached a wrapper and lit the incense under it. Two days later she saw the djinn in the dream and his organ had totally gone: so it is a good part of the problem that was removed. The evidence for using incense in ruqya is a djahiliyya ruqya that was authorized by ulamas because it contains no shirk. This jahiliyya ruqya says: if a man becomes impotent when he approaches his wife, he should gather leaves and sticks from the nature, light a fire, put the iron of an axe in the fire until it's red hot, then urinate on it so that the vapor of the urine will come onto his sexual organ, and that would cure him. So if using urine's vapor is halal, why not use a good smelling and coranised incense? You can understand that the smoke and Quran will burn the djinn and thus oblige him to leave or be consumed. Later on we generalized this for all patients having djinns. You don't need to be sure that the patient has djinns; when you see his problems are multiple and he has physical pains, it is very likely that he has djinns. So after washing and rubbing with oil, the patient should wear a large djellaba or robe or a sheet and light the incense under him for about ten minutes, without putting his head inside and inhaling it, it is only for the body not for breathing. If the patient suffers particularly from sexual dreams or other sexual problems, tell him to tie a wrapper around his waist and put the incense under it to concentrate the smoke on that particular part. Any kind of incense can be used as long as it is a nice odor, would it be sticks or cones or incense to burn on embers or electric burner. You can read at once on as much as you want, but you have to unpack them all to read, as well as you have to open the oil bottles.

The last thing that is missing in this treatment without risk is the djinn catching; so you can explain to patients the way of fighting and beating djinns or give them that paper.

5) The benefits

Practicing ruqya has many advantages. Firstly, the time commitment is entirely up to the raqi. Choose the days and hours as per your convenience without neglecting other activities and engagements or family. Many people will request your treatment, but it's up to you to stick to your program. Secondly, there is no such activity to increase iman: you'll be interacting with the unseen, you'll witness people being cured by the power of the Quran and increasing their iman and repenting. It is also a daawa for the patients—you can explain to them that they need to repent of their sins, improve their spiritual lives and be constant in prayer and zikr. The patients, when cured by Quran will also have greater trust in Allah and come closer to deen, and all of these hasanaat will be credited to your account as well. You will even see non-Muslims coming to you for treatment. Pray Allah to give them hidaya as well. At last, the practice of ruqya can also be a source of income. You can decide whether to take whatever the people would give you or charge your own rate—it can never compare to the service that you are providing them. People experiencing blockages for years, having all their money squandered, diseases that have devoured all their belongings without producing results, women who have been unable to conceive, even ten years after marriage, insanity, paralysis—what price can we put on remedying of such conditions? In addition to what you will earn, you will have the duas from the patients and their families. But for your ruqya to be counted as jihad, I advise you never to refuse to treat a person who has no money and never hide this knowledge from anyone who asks for it.

May Allah guide us His ways and grant us the benefits of Quran.

APPENDIX 1 – SYMBOLIC SORCERIES

Padlock: the padlock is done to block your life and prevent you achieving things. You will see in your dreams people chasing you, or animals or unidentified things chasing you. They never catch you and sometimes you can hardly move and feel stiff, sometimes you run until you fall or fly away and suddenly wake up. If you face them, it will turn into a fight.

Knots: sorcery with knots is a very general thing: it can attach a man's income, a woman's womb, a student's mind, communication in a couple. It comes in your dream as snakes, as the sorcerers of Pharaoh turned the ropes and sticks into snakes.

Water: when they put sorcery in water: river, sea, lake, etc. that makes your life wasted like water running into the sea, it stops your projects as if you are building in the sea and gets your money wasted as if you take water in your hands to drink from a river and by the time you bring the water to your mouth there will be nearly nothing left: in that way you will not manage to enjoy your money for various reasons. You will be seeing water in your dreams: river, sea, swimming, drowning, crossing water, rain, etc.

Tree: when they put sorcery in a high place, tree or mountain, it will have two effects: first it will envelop you and turn your life into a circle instead of progressing forward, so you do many things to improve your life and after some time you come back to point zero and it repeats the same again and again. The second effect is to lift your mind over reality so you will be imagining things, doubting, fearing or wondering, and enable to have constructive and pragmatic thinking. You will see yourself in dream climbing, flying, being in height, in an airplane, going down, falling or slipping.

Well: when they put sorcery in a well or a deep hole or throw it from a high bridge, it is to make your problems deep with no solution, and also makes your money loose endlessly as if it is thrown in a well. You will be dreaming about falling in a deep hole.

Grave: sorcerers love using symbols related to death. They can just bury the sorcery anywhere in a graveyard, or take sand from the graveyard to do the sorcery, or find a grave dug in advance and bury it inside, and after a day or two someone will be buried there, or take the water that washed the dead body, or cut a piece of the kafan, or put it inside the kafan, or put it in the mouth of the deceased person, or extract dead people to use their bodies, or get human parts from the hospitals, it all comes to the symbol of death. This sorcery will attract the person to death: he feels tired and exhausted even after a night's sleep, can't enjoy anything in life and can't think of his future, feels sadness and depression

and thinks about death. He will see dead people in his dreams: either dead people he sees them alive or live people he sees dead, or sees himself dead or graves or funerals.

Footsteps: they take the dust you walked on then do sihr with it to stop the person going forward in his life. He will see cars or vehicles in his dreams such as boats or airplane or accidents, or sees himself travelling, or animals used for transport as horse, donkey or camel.

Clothes: when a lady sees children or babies in her dreams, it means sihr was done by her body clothes due to the relation with breastfeeding. Sorcery with clothes has also the effect of wrapping the person up, as a bad effect sticking on him.

Photo: sorcery with photo alters the personality by provoking ugliness or darkness of the face, or angriness or sadness; it can also cause an illness affecting the face.

Hair: worries, successive problems, headaches, mental problems.

Writings: when you see people in your dreams, it means they used writings in sorcery; this is actually the only symbol I can't explain, but that's how I found it. Sihr with writings can also cause study problems or administrative problems.

Charcoal: they use black stuff in sorcery to provoke sadness, dark aspect, and people getting a negative perception of you.

Fire: when they use fire in sorcery, you will feel burnings in your body. You can see fire, embers or smoke in your dreams

Star: they do sihr with stars or tie complicated knots so the person is tied in his life, things go reversely, promises are not honored, situation gets extremely complex.

Canary: is an African pot where they put mixtures for sorcery. The idea is to do a work on the person involving many classical ingredients like a best of. The verse we use for this sorcery is very general so use it whenever you feel there is general sorcery.

Doll: using a doll in sorcery allows to produce many effects on the body of the victim. If you feel those kinds of effects use this symbol. The verse refers to the African version of the doll: the cola nut.

Picked doll: gives a sensation of being stung or multiple pains in the body.

Anger: abnormal anger.

Blood: using blood in sorcery provokes blood problems like diabetes or blood pressure or cholesterol and abnormal health problems.

Period blood: this causes relation, sexual and pregnancy problems and she will see blood in her dreams.

Animal parts: this makes the body to degenerate like a dead corpse causing weird and severe illness. Besides, when sorcery is done with rat or frog, it makes the person repulsive like those animals that people don't like. Sorcery can also be done with pork to make the person totally immoral or taking too much weight. Other animals like hippopotamus or elephant can be used to make the person swell drastically.

Dog: doing sorcery with dog parts, usually hair, gives the person a bad character and the person will dream of dogs. Dogs in dream can also be the djinns sent by the sorcerer to attack the victim.

Fish: they put the sorcery in a hook and put the hook in water and wait for a fish to come and take it then they release the fish in the water. You will then see fish in your dreams and according to what happened to your fish, you will see fresh fish or rotten fish or dried fish or grilled fish etc. Some also see sharks because the fish was eaten by a shark.

Bones: when the bones of the victim are generally weak or ill or paining it is likely that sorcery is done with bones.

Excrements: when sorcery is done with excrements or put in the toilet, the person becomes repulsing and disliked. He will see excrements, dirty water or toilets in his dreams.

Skin: any skin illness.

Donkey: using donkey hair will make the victim impressively stupid, unable to understand or stubborn. He can see donkeys in the dream.

Underwear or pubis hair: this causes serious sexual problem or heavy erotic dreams.

Ants, termites: they put the sihr in an ant or termite house so they all attack it; the victim feels pins and needles all over his body. This sorcery can also bring hundreds of djinns in the body.

Chilly pepper: this makes the victim burning like hot chilly and very irritable.

Other symptoms are treated without searching what symbols were used to provoke them, but simply by using verses of Quran corresponding for those symptoms:

Madness: loosing mental capacities on different degrees, seeing crazy people in dreams.

Sacrifice: when the sorcery is done with sacrifices the person sees meat in his dreams or gatherings or sorcerers or rituals or sacrifice animals like sheep, bull, birds. Sacrifices can have the effect of capturing the soul of the victim so he seems to have lost his personality.

Statue: add this verse with sacrifice sorcery.

Forgetting

Revivification: this verse is to revive a dead personality or a loss of conscience or any part of the person that is dead, not responding any more.

Loss of money: it could be lost, stolen, or wasted or every time something will happen and the money goes.

Noises: or voices.

Presences in the house.

Passions: following any passion: cigarette, alcohol, drugs, sex, etc. and losing control of his life.

Mental weakness: difficulty to concentrate, think or decide, loss of confidence.

Eye illness.

Sterility and sexual weakness.

Cold: cold sensation in the body or part of it.

Fear: including fears in dream.

Killing djinns and sorcerers: this verse helps to kill djinns and sorcerers.

Spider: when djinn spider is used in sorcery, it holds the brain like an octopus and prevents the patient from thinking. He might see a spider in his dreams.

APPENDIX 2 – 45 VERSES WHICH CANCEL SORCERY

PADLOCK Surat 21 verse 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

KNOTS Surat 20 verses 26 to 28

وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

WATER Surat 26 verse 63

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فَرَقٍ كَالطُّودِ الْعَظِيمِ

TREE Surat 6 verse 59 until ya lamouha

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

WELL Surat 22 v 31 from waman yochrik

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

GRAVE Surat 6 verse 122 until bikharijin minha

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا

FOOTSTEPS Surat 38 verse 42 twice

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

CLOTHES Surat 7 verse 26 until khayr

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتَكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ

PHOTO Surat 7 verse 11 until fasajadou

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

HAIR Surat 19 verse 4 from inni wahana

إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

WRITINGS Surat 2 verse 102 from fayata^CAllahmouna to bi'idhni Ilah

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

CHARCOAL Surat 3 verse 106 until imanikom

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

FIRE Surat 5 verse 64 from kollama awqadou

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

STAR Surat 5 verse 89 until alayman

لَا يُوَاخِذْكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ

CANARY Surat 25 verse 23

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

DOLL OR COLA NUT Surat 6 verse 95 until alhayy

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

PICKED DOLL Surat 33 verses 10 and 11

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

ANGER Surat 42 verse 37 from wa'idha three times

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

BLOOD Surat 5 verse 3 until lighayri Ilah bihi

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ

PERIOD BLOOD Surat 2 verse 222 from de fa'idha tatahharna

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

ANIMAL CARCASS Surat 5 verse 3 until fisq

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفِقَةُ وَالْمُؤَفَّقَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكَ فِسْقٌ

DOG Surat 5 verse 4 from wa ma `Allahmtom to `Allahmakoum Allah

وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

FISH Surat 37 verses 142 to 144

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

BONES Surat 36 verses 78 and 79

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

EXCREMENT Surat 74 verses 3 to 5

وَرَبَّكَ فَكَبِّرْ وَتَيْبَاكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

SKIN Surat 16 verse 80 from wa min

وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ

DONKEY Surat 62 verse 5 juntill asfara

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

UNDERWEAR Surat 7 verse 22 from badat to janna

بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

PUBIS HAIR Surat 86 verses 5 and 6 and surat 66 last verse

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ وَ مَرِيَمَ ابْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُّوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكِتَابِهِ وَكَانَتْ مِنَ الْقَانِنِينَ

CHILLY PEPPER Surat 56 verses 52 to 54

لَا يَكُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ فَمَالِئُونَ مِنْهَا الْبُطُونَ
فَسَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

MADNESS Surat 2 verse 275 until almass

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

SACRIFICE Surat 6 verses 162 et 163

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

STATUE Surat 21 verse 98

إِنكُم وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

FORGETNESS Surat 12 verse 42 from fa'ansahou and Surat 18 verse 24 from wadhkor

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ
وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

REVIVIFICATION Surat 30 verses 17-19

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

LOSS OF MONEY Surat 18 verse 42 from fa'asbaha

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

NOISES, VOICES OR BUZZING Surat 20 verse 108 from wakhacha`ati three times

وَحَشَعْتَ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

PRESENCE IN THE HOUSE Surat 27 verse 52 until dhalamou three times

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا

PASSIONS Surat 34 verse 54

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ

MENTAL WEAKNESS Surat 38 verse 20

وَشَدَدْنَا مُلْكَهُ وَأَنَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ

EYE ILLNESS Surat 50 verse 22 from fakachafna three times

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

STERILITY AND SEXUAL WEAKNESS Surat 51 verses 47 to 49

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ

COLD Surat 76 verse 13 from la yarawna twice

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا

TERMITE Surat 34 verse 14 until minsatah

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَاتَهُ

FEAR Surat 106 verse 4 from wa amanahum

وَأَمَنَهُمْ مِّنْ خَوْفٍ

KILLING DJINNS AND SORCERERS Surat 55 verses 33-35

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

SPIDER Surat 34 verse

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ
كَانُوا يَعْلَمُونَ